

The **CHRISTIAN STATESMAN**

Founded in 1867
Jesus Christ Is Civil Governor among the Nations

Preparing for Peace

Imposing on Privilege

Principal Problems in God's
Kingdom Program

The White House News

The Wisdom of the Decalogue

Vol. LIX.

AUGUST, 1925

No. 8

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

Published monthly at the offices of the Association at

PITTSBURGH, PA.—Annual subscription \$2.00

THE CHRISTIAN STATESMAN

VOL. LIX

AUGUST, 1925

NO. 8

CONTENTS

	Page
Hugo Grotius, the Father of International Law.....	2
China Asserts Her Dignity	4
Imposing on Privilege	5
Frying a Baker	6
An Honest Leader	7

OUTLOOK

Coolidge's Diplomacy	8
A Dream of Restoration	8
Seven Years of Waiting	9
Future in the Air	9
To Find Arctic Lands	10
Sobriety or Suspension?	10
Decrease of Addicts	11
Tolerating Intolerance	11
The Chief of the Railers	12
Climbing Back	12
Lenin's War Prediction	13
The Record Improves	13
The White House News	14
The American Citizen	16

EDITORIAL

Day of Prayer for Schools	18
For the New Vision	18
The Value of the Spank	19
Brilliancy without Light	19
Principal Problems in God's Kingdom Program	20
A Proved Science	22
Selection by Reason	23
Some More Speeding Up	24
A Model Army	24
Special Correspondence from Mormondom	25

CURRENT NOTES AND OPINION

What People Read	27
The Wisdom of the Decalogue	32
Measuring Strength for Peace	32

Address contributed articles to the Editorial Department; and business communications to the Business Department; The Christian Statesman, Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

Entered as Second Class matter, July 30, 1906, at Pittsburgh, Pa.
under Act of Congress of March 3, 1879.

Hugo Grotius, the Father of International Law

It is now just three hundred years since the publication of the first great work on International Law. The name of the author was Hugo Grotius, and the title of the book "De Jure Belli ac Pacis," "The Law of War and Peace." Special attention is given to this book at this time by all students of International Law, and especially by all people who are interested in the cause of peace. It is of peculiar interest to us because of certain great fundamental principles of Political Science which underlie the entire discussion.

Most of the articles that have fallen under our eyes give much attention to certain details concerning the author's life and character, which are very interesting, but not of any special value to the student of Political Science. Instead of spending time on barren details of the author's life, attention will be here directed exclusively to the great principles which he advocated.

While Grotius did not use the term "Moral Person" in his characterization of the nation, his whole argument assumes and is based upon this concept. This fact is well presented by Esther Matson in the June issue of *The Advocate of Peace*. She says, "We see him advocating the belief that nations have responsibilities as truly as do individuals, that nations should obey law as surely as individuals should, that national welfares are inter—not independent. In short, we find him, three centuries ago, acting as spokesman for international neighborliness."

After reading these words we were somewhat surprised to read the following in the June issue of *Current His-*

tory: "Grotius not only discovered international law; he *created* it. He discovered it because it did exist, even though it had hitherto been unobserved by its contemporaries. But he also created it, by raising international law to an independent science, free of considerations of morality, ethics or the like, into which it had to a great extent been plunged and left by its clerical predecessors." The expression to which we take exception is, "free of considerations of morality, ethics or the like." Just what were the considerations of morality into which its clerical predecessors had plunged it, the writer just quoted does not inform us. And, while Grotius may have rescued this science from the tyranny of some false moral system, it is not correct to say that he rescued it from all considerations of morality. Our own first reading of Grotius left the impression that moral considerations were uppermost in his mind as he proceeded to set forth the laws that are binding upon nations. In fact, it was difficult to get rid of the belief that he had really affirmed in so many words that nations are moral persons and are, therefore, bound to observe the moral law. It was only after a special review of the book for the purpose of finding the exact place where the term was used that we were convinced that he had not used it. Pufendorf, the next great writer on International Law, did use it, and gets the credit for inventing it. But the idea involved in the expression is the controlling thought in the entire work of Grotius.

As the publication of this masterly

work three hundred years ago is brought to the attention of the reading public during these summer months, a fine opportunity is thereby furnished for laying stress upon this fundamental fact. It is the fashion today to ignore or deny it. But International Law never became a real science until the moral character and accountability of nations were recognized, as they were recognized by Grotius, and it was the most natural and logical thing in the world for Pufendorf to invent the term "moral person," as a descriptive designation of the nation. Attention may here be directed to the exhaustive and masterly work of one of our own great authorities on International Law, John Bassett Moore, a work prepared by direction and authority of the United States Government. In Volume I, Page 14, Mr. Moore says, "Pufendorf propounded the idea, which has been generally adopted, of treating the State as a moral person, endowed with a collective will." It should be noted that Dr. Moore does not say that Pufendorf originated this idea, but that he propounded it. It is the governing thought that makes the work of Grotius what it is.

The very title of the work of Grotius, "The Law of War and Peace," implies that he does not condemn all war. One writer interprets his attitude as follows: "As philosopher, he would wish to eliminate 'goare-faced Warre' from the face of the globe. As jurist, he would wish to formulate rules for particular States. But from the broader, statesman-like viewpoint he saw that so long as force of arms prevails something at least might be gained if the monster's worst abuses could be lessened. This the motive for gathering together a series of principles based on natural right or justice, and applicable—or so Grotius deemed them—to the whole civilized world." He declares

that "war itself should be subject to the rules of humanity and decency."

It has been pointed out by certain writers that "the legality of war was not questioned in the Middle Ages and for long subsequent thereto. War was accepted as a special but necessary phenomenon; attempts were made, especially by the Church, to check its ravages, but the right to wage war, even on behalf of private persons, was not denied." Influential writers maintained that war was a principal and appointed means of administering justice. But Grotius discarded this view. He accepted the doctrine of the sovereignty of the State, but according to his view this very doctrine would preclude the possibility of contradictory jurisprudence among them. Consequently, no State should proceed against another State to maintain a supposed right, except on the ground of an established decision. He is justly described as "the first international jurist who openly condemned war as a judicial means, demonstrating that war in the society of nations, the possibility of whose creation was already discerned by him, had only in one respect a right to exist, viz., as a measure against States which did not conduct themselves in accordance with the provisions of international judicial order."

Enough has already been said to show that Grotius was far in advance of his age. And it is a question whether our age has caught up with him. It seems quite clear that if his principles were accepted and followed by all nations war would be impossible. This conclusion is made all the more certain by the fact that he discusses such other great questions as these: Whether State sovereignty is to mean the exercise of selfish and arbitrary power; whether the powerful State has merely to aim at making itself independent, i. e., invincible, in a military and economic sense, or shall it take into

account the interests of the States by which it is environed." The very principles that underlie the entire book furnish the answers to all such questions.

Attention is sometimes called to the fact that to a considerable extent Grotius undertakes to expound, not so much what international law is, or was in his day, but what it ought to be, and what it will be when nations agree to act as moral beings, bound by moral law, and under obligation to treat one another as having equal rights. This, however, can not be regarded as a defect, but should be looked upon as one of the excellent features of his discussion. Since nations are moral beings, bound by moral law, destined to live together as one great family having interests in common, and since there has never yet been framed a complete system of international law based upon these ideas, it follows that any discussion that goes no farther than the unfolding of those principles which have been agreed upon in treaties, conventions, conferences and so forth, would be a very imperfect and unsatisfactory discussion. Hugo Grotius went a long way in unfolding those principles which will prevail when the whole family of nations shall acknowledge Jesus Christ as King.

CHINA ASSERTS HER DIGNITY

Our Chinese pheasant has come home to roost.

Again and again the great powers have demanded apologies and indemnities from China because of offenses committed against their assumed proprietary rights or dignities.

And China has just perpetrated a sarcastic reprisal. In some of the conflicts in Canton and in Shanghai the

military and police forces of foreign powers killed some Chinese and invaded what China calls her own rights. And the republic demands notes of apology and money reparations.

It is impossible at this distance to estimate the justice of the claim; but a fact of far greater significance than any which might be proved in this case appears out of the commotion. China is developing a national spirit, and for that all lovers of progress and peace in the world ought to be grateful, even though we have to pay some small indemnity to encourage that national spirit.

For years no such thing was visible in China. Nationality as such was unknown. The ties between the provinces were but as ropes of sand. The lack of affiliation and the complete absence of understanding promoted the discords which have shown themselves as revolution and counter revolution. The finding of a common purpose, to be achieved by harmonious method, is the essential thing for China. Her peoples are in fact largely of the same type, with the same traditions, and the same customs; but with such little facility for intercommunication in the past that they might have been as remote from each other as the poles. The students have permeated with their unifying doctrines the large cities and much of the countryside of China; and one of the doctrines is, China for the Chinese and out with the foreigner. It is sad that this doctrine, correct in essence, should have led to murderous disorder. But it is a good thing to have China find herself and develop a national spirit even though the first demand of such development is one which is humiliating to the western world—a requirement that we shall have to welcome our chickens home to roost, in recognizing and paying apologies and reparations for infringement upon Chinese rights.

Imposing on Privilege

A Demand That Law Be Made Elastic for Racial Blocs.

BY JUNIUS CHANNING QUINCY

A Miss Cecelia Razovsky, Secretary of the Department of Immigrant Aid of the National Council of Jewish Women, at New York, is not pleased with our present immigration laws. Recently she presented a paper before the National Conference of Social Workers in which she made, in effect, the charge that family neglect, desertion and bigamy are crimes attributable to the strictness of our statutes; and that to our immigration law must be charged the wrecking of families.

Miss Razovsky makes a most remarkable assumption in the course of her essay. Inasmuch as the quota of immigration is always filled up by those who have come from the old country leaving members of their families there, and inasmuch as the male members of the family here form their ties, Miss Razovsky feels that the law should be modified to protect the families and the social welfare of these people. Of course, no one else is to be considered. The general welfare is of no moment. When a Jew comes from Poland or Bohemia or Russia, and gets into this country within the quota; in order that he shall remain a good family man, he must be permitted to bring his family over here, regardless of quota and regardless of law.

Miss Razovsky points out that many immigrants from the older states of Europe are going to South America and to other regions where the laws are less strict.

She does not explain why the immigrant in this country does not select one of these other regions where he can have his whole family with him.

It is just such demand as Miss

Razovsky indicates on the part of certain elements in this country that made the strict immigration law an essential thing.

I suppose we are entitled to have the benefit of our part of the Jewish population of the world. If it is not a benefit, at least we are under obligation then to take our part of the burden. You can have your choice as to whether in the long reach of years it is benefit or burden. But in neither case are we entitled to or under obligation to take more than our share. And certainly our laws were not made merely that we might accommodately violate them in order to protect Jewish family life.

I wonder if it does not occur to some of these special pleaders that the Jew who is here without his wife and children could protect his own family life by going back where the wife and children are. If that place is good enough for them, in all reason it ought to be good enough for him. He has had some years of easy money making in this country, and there is ample space on the ships which sail eastward from our ports.

After the many expressions of admiration for the worthy Jew, the orthodox Jew, the scientific, humanitarian Jew, still the child of promise; it is not necessary for me here to reiterate that there is no harshness in my feeling as there is none in this article.

I am just brought to a state of wonderment that the more we cherish the Jew, and the more privilege we extend, and the more we add to his profits, the more assuming he becomes in his demand that all law and all social regu-

lation shall be made elastic to suit his purposes. If you want to realize the enormity of such a case, just imagine yourself going to Italy or Japan or Sweden or Poland or even Jerusalem, and then demanding that the laws and the customs all shall be suspended in favor of some family plan of your own. How far would you get?

You would get far enough to leave that country behind you or you would be incarcerated.

It is the over-running that threatens the institutional life of this country. On the same day when Miss Razovsky's paper was delivered to the National Conference of Social Workers, I found two stories in the newspapers, one from Detroit and one from Chicago, telling of the murder of policemen by brigands who were looting banks or were engaged in gang fights. At Chicago three officers were killed. At Detroit one officer and an innocent bystander were assassinated. The men arrested for the crimes gave the following names: At Chicago, Angelo Genna, John Scali, and Albert Ammallino; and at Detroit, Arthur Machus, Stanley Wykowski, Stanley Podulski and John Podulski. It would be unfair for me to convey the implication which is necessarily carried by the presentation of these names, if this were an isolated case. But read your newspapers and then ask yourself if it is not about time that America protected herself by a very strict immigration law.

Possibly not any of these people were Jews and, therefore, these particular cases of murder constitute no special argument against Jew immigration. But the whole thing is dangerous. We have taken in more foreigners than could be assimilated into our civilization. And they are setting up their own gangs; their own racial blocs; their own immigration bureaus; their own social conferences; and they want

more privileges in America than the law permits.

* * * * *

There is a deep meaning in the command that we shall not be unequally yoked with unbelievers.

This is a Christian nation. It is a Protestant nation. And already the anti-Protestants and the un-Christian forces in the land are breaking down the sacred ideals of America; and every time the resistance of law or social custom is offered to their invasion they assume that they are being persecuted—just as in the case of the Jews, whose spokeswoman attributes their moral derelictions to the severity of our immigration laws.

I suppose some namby-pamby people imagine that my utterance is too harsh. They are all for toleration and hospitality; and if they had their way they would keep on tolerating and extending hospitality until America, as our father's founded it, had nothing left. The invaders would have it all.

And then, how much toleration or hospitality would my namby-pamby American-born friends receive from the triumphant invaders?

FRYING A BAKER

A man named Fried, General Manager of a baking company in Vienna, has been fined more money than is supposed to be in Austria—one and one-half million dollars.

He cornered the corn and charged too much for bread.

So he goes to jail for eight months; and he is to give up all his improper profits—and some besides.

Are there no lawyers in Vienna who know how to keep a rich man out of jail? What a barbarous country that must have become since the fall of Franz Josef!

AN HONEST LEADER.

In the death of Robert M. LaFollette at Washington last June, after a long illness, the so-called Progressives lose their most aggressive and their most experienced although not their most able leader.

We do not agree with all of the LaFollette methods—nor with all his policies. But we must pay to him the highest of all tributes. He was an honest man. Mistaken, grievously mistaken he was at times—particularly during the war and in his irreconcilable attitude toward the League; but he had indomitable courage and he had unassailable integrity. These are the qualities which are most needed in public life. Even if a man be wrong, but is honest and bravely outspoken, the country can understand him and can benefit by a fair consideration of his ideas. Our woe largely comes from venality and hypocrisy and self-seeking.

Robert Marion LaFollette was above all these. No finer epitaph could be written than that which may truthfully be stated of this able and important man. During forty-five years he was in public life, much of the time a leader of his state and a leader in the nation's councils, and he died leaving an estate of less than \$40,000. He was industrious and he was thrifty. But he did not accumulate by any questionable means; and therefore there was left to his widow and his children only such small property interest as might legitimately arise out of the meager salary of a faithful public servant.

Many of LaFollette's policies have been embodied in the laws of our country. Some others have been rejected and are probably not destined for any early triumph. Even with the policy which experience has approved, his method was sometimes too radical.

It is not possible to effect social reform merely by statutory enactment. We must proceed to the improvement of the social compact by cultivating the intelligence and the approval of a whole people. While therefore LaFollette's career was triumphant in many respects; and while his opponents in several vastly important instances came to an acceptance of his ideas; yet it is well that there was a sufficient delay to mature the public mind before too much of radical method should produce reaction.

The country will wait a long time before any one can come to a leadership in progressive ranks as significant as that which LaFollette held. Eight years he was buried under the mountain of silence which was built by the newspaper people to hide him from public knowledge. Five years later from his sick bed he was dictating the authority of the United States senate. The silence vanished and LaFollette's name was once more on every front page and on every lip.

Measuring important fact, good and ill, one can truthfully say that he gave more benefit than injury to public service; and that in his integrity and courage we have examples for the youth of the land.

Recently a man belonging to Long Island City filled himself with moonshine liquor. He entered the private roundhouse of a construction company and stole a locomotive. He pulled the throttle wide open and started on a joy ride. In a short time there was a collision in which both engines were totally wrecked and engineer George Dimmick was seriously injured. The total damage was estimated at \$150,000. A drunk man at any time or anywhere means always that the lives of those near him are in danger and their property is in jeopardy.—*The United Presbyterian.*

OUTLOOK

COOLIDGE'S DIPLOMACY

The English press takes a sharply critical view of President Coolidge's position and utterance concerning extra-territorial questions in China.

During the conference to consider limitations of armament, held at Washington at the call of President Harding, this very issue of extra-territorial rights was under consideration; and it was assumed that the treaties then recommended would logically lead to a withdrawal of foreign powers from any claim of sovereignty over China's territory. Japan now takes the view that the troubles in China are so dangerous to the stability of the Chinese government, and so threatening to foreign population and interests, that no present withdrawal of claim to territorial influence ought to be entertained. Naturally, England sides with Japan in this matter. For the time being there is a very close if not a secret alliance between these two powers.

The British press assumes that President Coolidge is not well advised concerning the facts and that his policy may be provocative of conflict in the Far East, rather than a promotion of peace.

But that is the old cry. It sounds like the utterance of the over-reaching war-making diplomats of twenty years ago.

If China cannot settle her own difficulties—left to herself—how is it to be expected that China's revolutions will come to an end, or that there can be any stable government established, when three or four great powers are within her borders each one seeking its own advantage out of the strife?

We do not take kindly to the British suggestion that President Coolidge

lacks in knowledge of international questions. The highest diplomacy is plain truth and common sense. And President Coolidge has this kind of diplomacy in such a degree that the old-fashioned, evasive, deceitful, secret diplomacy is appalled; for it sees its unesteemed vocation lost.

A DREAM OF RESTORATION

Dr. Frederick W. Mewes in June, 1925, was visiting at New York, and he made some interesting communications to the people of America through the newspapers.

Herr Mewes was an adjutant to Wilhelm when the latter was war lord in Germany. He had an intimacy with the then kaiser which probably was not exceeded by that of any other attendant upon the imperial court and camp. Dr. Mewes has had recent conferences with Mr. Hohenzollern, at Doorn in Holland, and he says that the former kaiser believes that Germany needs a strong government and should come back to a monarchy. It is Wilhelm's view that a limited constitutional monarchy, like that of England, would give security at home and impart confidence abroad, and that the republic would do well to come back to the former German love.

All this might seem like a foolish dream. But here is our own James W. Gerard, just back from Europe; and what he tells us is very much of the same character. It will be remembered that Mr. Gerard was our ambassador to Germany during nearly the whole period of the war. He says that the former crown prince is a much maligned and much misunderstood individual—that he has learned a great lesson by his adversity. Mr. Gerard

seems to think that President von Hindenberg is exactly the right man in the right place, and that his election makes for present peace and eventually the re-establishment of the German monarchy.

If the Hohenzollerns shall come back to the throne of Germany, it will take some explanation to make men believe that revolutions never move backward.

SEVEN YEARS OF WAITING

How not to do it, and where public taxation goes: these are significant items in a citizen's consideration and in a tax-payer's accounts.

And one of the best illustrations of the manner in which circumlocution is combined with waste comes to us in a story well authenticated from New York City.

On June 18, 1925, Transit Commissioner LeRoy T. Harkness received a letter from the corporation counsel in reply to an important inquiry written by the transit commission seven years earlier. The communications related to a proceeding for fixing the grades on East 174th Street in the Bronx. The transit commission or its predecessor had asked for a list of the property owners in a certain limited district; and it took the corporation counsel from June 19, 1918 to June 18, 1925 to obtain and transmit the information.

And think of what happened during this seven long lean years for the tax payer and long fat years for the tax eater! It was safe to assume that the letter was sent from one desk to another and considered and reconsidered; its answer written and rewritten; the information gathered and then scattered, and then regathered to comply with new ownerships of property in the designated district; and that by the time the final reply was ready for transmission there was a mass

and a mess of papers enough to load a truck.

For all this the tax payer pays and public improvements wait.

All over the broad land are other illustrations of how not to do it and how to waste the tax-payer's money by not doing it.

FUTURE IN THE AIR

Lord Thomson, who was formerly the British secretary of state for air, believes that the future travel and transportation for mankind is in the air. It is his firm conviction that Britain will lose her present position as a great power unless her people shall turn from the sea to the atmosphere. He urges the development of commercial aviation and the defining of highways in the air by international agreements. He speaks of the air service for Great Britain, governmental and private, exactly as the older statesmen of Britain spoke of maritime power. He believes in subsidizing commercial aviation; realizing that the local territory of Britain is comparatively small, he wants outlets over foreign countries; his plan is for regular communications along defined routes of the air over all the world—with British supremacy asserted by occupation and maintained as a vested right.

Lord Thomson believes that very soon, under normal conditions, a British airship will be able to cross the Atlantic in three days; and that inside of a very few years the whole of the British empire with all its colonies will be knitted together by linked airship service—useful in commerce, and vital in the maintenance of British supremacy.

This ardent and well-informed Britisher speaks of the American problem in this domain as being very simple. We will not charge him with sarcasm;

but his utterance sounds extremely like satire. Our problem is simple in the sense of being almost foolish. Largely, we are leaving to private enterprise the development of the whole industry—commercial and protective. Our governmental air service is pitifully weak. Even the post office department is not adequately equipped for the work which it ought to be doing. Happily, however, one of our great industrialists has undertaken the task of manufacturing airplanes in quantity as automobiles are produced, and putting commercial lines of airplanes in operation. If enough of this shall be done we can be well prepared to grapple with any other country in the air routes around the globe, as our producers of motor cars are able to fill the highways of Japan and even England with flivvers.

TO FIND ARCTIC LANDS

Lieutenant Commander Donald B. MacMillan, set sail from Wiscasset, Maine, June 20, 1925, in the hope to find land in the Arctic region, and with authority from the Governor of Maine to claim it in the name of that commonwealth.

He sails in the two masted auxiliary schooner Bowdoin and carries with him an equipment probably better in quantity and utility than ever before went with an Arctic explorer.

MacMillan is an experienced man in the frozen regions of the earth. He is a skilled navigator. He has a definite ambition. And he will do all that experience and courage can do to win his goal.

Canada claims the lands of the north as being naturally her possessions since she is north of ourselves. But discovery will give to us the advantage. It is not clear now that the lands of the Arctic, if any, will have present utility. But in the progress of this world no one can see how important they might become.

So American pride and American interest will accompany MacMillan in his great endeavor.

Also he will carry with him that greater help, the prayers of a reverent people who recognize that this whole earth is the Lord's footstool and that He designated the United States as a leader of world possessions and of world progress.

SOBRIETY OR SUSPENSION ?

Over in Michigan they have found a way to put the drunken motorist out of business. The person may continue to be drunk, but he cannot also continue to be a motorist.

For a first offense of driving a car, under the influence of liquor, a motorist has his license suspended for three months. There is no discretion in the court. This is the minimum fixed by the law. Also, he may be fined and imprisoned. For a second offense the man is forbidden to drive a motor car for one year. The license for his car is taken away from him; and also he is subject to heavy fine and imprisonment. And in this case, as in that of the first offense, the court has no discretion. The law fixes the penalty and it operates automatically.

Something of the same kind will have to be done in the other states. All through the week days life and property are taken or destroyed by drunken motorists. But particularly on the Lord's own day, the Holy Sabbath, the riot is intensified. Whisky flows and so does blood. Persons who are not qualified to drive a motor car when they are sober, get their skins full of poisoned booze and go out on the highways to commit murder on any one who may be in their way.

If every state in the Union will pass such a law as the one just enacted in Michigan, and if the constabulary will be alert in bringing offenders before

the courts, we shall find a vast lessening in the dangers in the six days of the week, and a much quieter Sabbath day for those who want to hold it in its sanctity.

DECREASE OF ADDICTS

Due almost entirely to the shrewdness and vigor of Federal officials, coupled with a most cordial co-operation by local officials, there is an announced decrease in the use of narcotics throughout the country.

The jails are filled with people sentenced for violation of the law for the sale and use of drugs; but that is called a good sign by the experts. It means that more and more closely the squads of anti-narcotic service men are throwing their nets around the underworld. There is scarcely a trick of the drug vendor which is not now known to the secret intelligence branch of the Government, and there is scarcely a haunt in which narcotics are dispensed and used but becomes known within a few hours to local constabulary who pass the word on to the Government sleuths.

Some well informed physicians say that there is very little addiction to drugs in any but criminal circles. For a little time young people of good families tried narcotics as a part of a lark—without their knowing it, this was a flirting with murder; but the passion has died out and it is now considered in the highest degree disreputable to consort with the death-dealing evil.

Some gun men and bandits continue to use drugs to inflame them to the recklessness which seems essential for their trade. But the police of the cities are almost universally under instruction to shoot to kill when bandits and gun men are turning themselves loose—so this class will die out or find itself in jail.

This dying down of drug addiction is a most gratifying thing. The Government is to be commended for the vigor with which it has prosecuted its great work. And in offering praise, it must not be forgotten that nearly all the physicians in the United States have been spreading enlightenment and admonition through the years. Their good advice has gone with the Government's strong arm to reduce the evil to its present smaller proportions.

TOLERATING INTOLERANCE

At a recent national conference a noted Catholic priest, Father William O'Ryan, spoke on "The Dangers of Intolerance."

It was not our fortune to listen to the eloquent gentleman. We have only a brief newspaper report.

But in that report we find only one definite suggestion: it is to the effect that Protestant intolerance in the United States is very dangerous. How about Romish intolerance throughout the ages? How about the present intolerance of the papacy in Italy? How about the intolerance in some of the South American countries where it is a capital offense to teach any other but the Romish religion? How about the intolerance of the hierarchy here in the United States which demands more than equal right; indulges itself in most offensive insult to the Christian married life; reaches out for more than its share of power in the public schools and in political life; criticizes and ridicules the Protestant clergy and then demands in the name of toleration that it shall be permitted to be intolerant toward everything which does not minister to the power of Rome?

The reverend father had a very large subject to treat, but he held his comments within confines altogether too narrow.

THE CHIEF OF THE RAILERS

It is quite appropriate that Clarence Darrow should be the volunteer lawyer for John T. Scopes of Dayton, Tennessee, for violating the law of his state in teaching that man is evolved from the lower orders of the brute creation. When one says that Darrow is the volunteer counsel, it must be understood that Darrow—with his associates, Colby and Malone—offers his services free for the first trial. Perhaps, after the first trial, there will be opportunity to gather in some fees to accompany the notoriety.

But, speaking of Darrow and his fitness for the job, he is the chief railer of the age at all the accepted social and legal conventions.

In that notorious trial at Chicago, which Darrow is determined that the public shall never be permitted to forget during his lifetime, he raved at society as if everything was wrong except murder committed by his clients.

That was not Darrow's first appearance in such a role. It was he who defended Big Bill Haywood at Boise in 1907, when Senator Borah prosecuted Haywood for the murder of Governor Stuenenberg. Borah presented his case according to the law and according to the evidence, bearing in mind that the dignity of the court and the composure of the jury are both essential for a proper ministration of justice. But Darrow left the evidence, to bellow against the rich and the powerful and to arouse sympathy in behalf of the laboring man—as if Stuenenberg had been a wealthy tyrant, and as if Big Bill Haywood had been an actual toiler. Darrow won his point by appealing to passion and prejudice in the Haywood case, exactly as he won his point in the later case at Chicago.

So, probably he will go before the jury in the Scopes case in Tennessee deriding the law, human and divine,

and exacting that men shall be governed by momentary passion or the prejudice of ignorance—that they shall feel it a duty to overturn law, simply because it is a part of existing social order.

We have one satisfaction in contemplating the case. He will have a Tennessee jury to deal with. And the probability is that the Darrow methods will not work as well in this case as they have worked under other circumstances.

The people of Tennessee are God-fearing. And they want no demoniac and no iconoclast, to guide them in their conclusions concerning God's revealed will and the legislative attempt to conform to that will in the statutes of the state.

CLIMBING BACK

Germany has an element of strength for her recovery which promises all rightful eminence within a quarter of a century.

Her population is now as great as it was in 1908, although she lost nearly seven millions of her people by cession of territory to other powers, and lost nearly three millions by deaths in the war.

The steadfast German family life seems to be going on, regardless of poverty and debts and restrictions upon her former war industry. While France is going down in population and is depriving herself to maintain a great army, Germany is bringing into the world that potential man power which must be considered as the real human strength of any nation. Wealth and fashion, commerce abroad, big war equipment, and all else become of little importance in building a nation, compared with the increase and the sturdiness of population.

France the victor seems to be in a decline and Germany the defeated seems to be prospering back to her old estate.

LENIN'S WAR PREDICTION

Some months before his death Nikolai Lenin prophesied another world war in 1928.

Zinoviev, the most ardent spirit of the Russian soviet, claims that the world is progressing toward a literal fulfillment of Lenin's prediction.

Having failed to some extent with his propaganda in western nations, he has been giving great effort to China, India and Japan. And in the disorders which have arisen there, he sees a rehearsal of the greater conflict three years hence.

But in the meantime there has been a failure of some of the significant factors which were under calculation by Lenin when he made his prophesy. In the days of that demoniac prognosis, there was a fully devised plot to produce revolution by the workers in France, England and the United States, and more particularly in Germany where the greatest hope existed.

England has practically suppressed, or at least she holds in full check, the revolutionaries.

France is in some danger because of the difficulties she encounters in getting her reparations, restoring her broken country, paying her debts, relieving her people of unbearable taxation and making stability for her franc.

In the United States there is very little to encourage the communistic idea.

And in Germany the government had to choose between a knitted alliance with the east and a friendship already with the west. To go east meant to make alliance with the soviet with all the necessary implications, and among these were the remoulding of Germany as a communism and an engagement in old strife to overthrow existing governments in the other great nations of the

world. So far as one may judge, Germany has chosen her friendship with the west; and she is seeking to put herself once more in commercial leadership among civilized peoples.

So the big factors in Lenin's calculation have utterly failed. And Zinoviev is speaking without a sufficient warrant when he assumes that the doctrines of the Third International have so permeated China, India and Japan that three-fourths of a billion of Asiatics will rise to follow Russian leadership to a march across the civilized world. It may be that in 1928, or earlier or later, the sins and follies of this world will bring down another punishment by fire and war. And it may be that a part of the immediate inciting cause may arise among the millions in Asiatic countries. But there is nothing in the prophesy of Lenin, nor in the repetition by Zinoviev which has at this hour any substantial foundation.

THE RECORD IMPROVES

The World League Against Alcoholism has canvassed the returns from 129 cities of the Union and it makes the gratifying report that intoxication is on the wane.

In 1922 the arrests for intoxication in these 129 cities showed 15.3 per 1,000 of population; and in 1923, 17.4. But in the calendar year 1924, due to stricter enforcement and an arousal of public conscience, the arrests were only 13.4.

Now that the national administration has wiped out the fiction of state lines for the operation of the law forces; with an army officer at Washington in charge of national prohibition; and with the growing co-operation of state and municipal governments, we hope to see 1925 make a vast improvement over the record of 1924.

The White House News

President Coolidge Makes a New Order for Press Correspondents

BY JAMES ELLINGTON MASON

We have no court journal in America. Just as we improved upon the old flail by inventing a threshing machine; we have devised a much more effective thing in the method of giving out administration news.

Up to the time of President Roosevelt, a corps of special correspondents gathered the news in various ways at the capital and sent out their varying accounts to supplement the more formal statements by the Associated Press. But President Roosevelt, with his usual disregard of precedent, called the newspaper men into his presence and talked to them with his incisive vigor; or he dictated statements to his secretaries and had these delivered in manifold to the press. Some controversies arose between the President and highly esteemed correspondents of newspapers. It was asserted by the President that he was misrepresented, and it was claimed by the correspondents that the President had changed his mind over night and wanted to deny the utterances of yesterday.

Woodrow Wilson adopted the plan of having the official stenographer take notes of his utterances and transcribe these notes—to which transcription newspaper correspondents had free access. In this way there could be no possibility of misrepresentation of the President's utterances. Also, this placed all the correspondents upon an equal basis; those who could write shorthand and take the President's utterance in extenso had no advantage over the longhand writer of the special correspondent's staff.

The plan worked well. It was continued by President Harding. And up

to last July it was carried on by President Coolidge. But among the first pronouncements made by the President after he went to the summer capital at Swampscott Bay, Massachusetts, for his vacation was one to the effect that newspaper correspondents would no longer be allowed to take shorthand notes or have access to the official stenographic notes of the President's conversations with newspaper men. This rule, it is said, is to apply during vacation and to be continued thereafter at Washington.

I note some threatening indications in newspapers. They say that this throws the entire responsibility of inaccurate reporting upon the President himself. They refuse to see any reason for the order; and they seem to contemplate a frequent clash of testimony concerning what the President actually did say or did not say.

At first glance it seems like an unnecessary order. But like many other things at Washington, it can only be understood by looking beneath the surface.

Nearly all the Presidents have desired to afford every possible enlightenment concerning public affairs and political policies. But situations change very rapidly. In international affairs, in national policies, and in political situations the President speaks today upon a given state of facts. Further, those facts may be changed before tomorrow night by lateral forces or by new information; or better counsels may reach the chief executive. Because of this there has arisen a method which began under President Roosevelt, was continued and enlarged under President

Wilson, and assumed very large proportions under President Harding—that of giving out the so-called “inspired dispatch”. Somebody known to be in the counsels of the White House would give an opinion to the newspaper people; it would be put out to the country; and the reaction of the newspapers and the citizenry in general would be carefully noted. If the response was favorable, that would be announced as the well matured policy of the administration; but if the response was unfavorable, the administration might wash its hands of all responsibility for the pronouncement and give out an entirely different policy or opinion.

These two methods could not harmonize. An open but perfunctory utterance to the newspaper correspondents in general, with well authenticated notes by the official stenographer; and an “inspired dispatch” method of trying out the public mind on all important issues; could not fail to produce conflict.

President Coolidge seems to have dismissed both methods. He will adopt the open way of talking to newspaper correspondents; but he will reserve the right to revise the notes of the official stenographer before any attempt shall be made to quote him verbatim.

For my own part I do not think the country gains by premature and partisan discussion of presidential policies. More than once I have seen the whole nation wrought up into a passion of feeling for or against certain measures to which the President was seeking to give careful consideration. Long before all the facts could be presented to him and long before he could bring to bear upon the issues the advice of his financial, legal and diplomatic counsellors, the newspapers would help the public to frame a set opinion. This objection of mine only goes into that realm of the news

which may be called speculative. I am for the fullest possible candor on the part of the Government by reporting to the newspapers and in every way, the governmental proceeding—including all discussions in the legislative branch, all opinions handed down by the judiciary, all formal orders of the departments, and all treaties with foreign governments after they shall have been formulated and approved by the executive. But surely within that wide range is enough for the American mind to consider, without our being called upon to chase after every shadowy idea momentarily entertained by an official, or more likely entertained for him by some imaginative newspaper correspondent.

I have no doubt that President Coolidge will give out the exact facts of policy as fast as formulated; but I shall be very glad indeed if he restrains the vaporings of the newspaper press concerning his yet undeveloped policies, and very much better pleased if he will suppress entirely that system of the so-called “inspired dispatch” which was no more nor less than a subjection of governmental policies to a fleeting popular whim induced by newspaper favor or disfavor.

For a long time the medical world hesitated to place its stamp of approval upon Chaulmoogra Oil as a specific for leprosy. But it seems to be proving effective. There are 5,400 lepers on Culion Island in the Philippines receiving the treatment. In a period of ten months last year, 104 were allowed to leave, having been bacteriologically negative and symptom-free for an average period of two years before their final examination, and at the same time there were 222 more apparently free, undergoing the same period of observation.

—*The Free Methodist.*

The American Citizen

His Responsibilities

BY RICHARD CAMERON WYLIE

The lesson that should first engage the attention of the American citizen is the lesson of responsibility as a member of the body of people composing the American Nation. Every good citizen must have a sincere desire to become acquainted with his responsibilities and to acquire necessary fitness for their discharge in a creditable manner.

Concerning this matter there is an almost endless variety of ideas, most of them wrong, and some of them exceedingly dangerous. These false ideas are the result of very superficial thinking. That there may be a race of stalwart, intelligent, patriotic citizens, the people of America must be trained to think accurately and deeply on this matter. Let us try to obtain a correct view of the responsibilities of the American citizen.

First of all, he must have the soul of a genuine, loyal American. It is not uncommon today to speak of the nation itself as having a soul. There is such a thing as the social mind, the social will, the social conscience. It follows that there must be a national soul. This soul is not a distinct entity, like the soul of an individual. But it has just as real an existence. It consists primarily of a collection of political principles which constitute a distinct political system. Next, there is the composite mind of the masses of the people who accept that political system. Finally, there is the embodiment of that political system in the constitution and laws of the Nation. The soul of the Nation is that composite mind and will in which that political system is enshrined. The true citizen is one whose

soul is in harmony with the soul of the Nation.

When the soul of the Nation is in harmony with eternal political verities, and the souls of citizens are in harmony with the soul of the Nation, an ideal political condition prevails. Such a condition, however, does not yet exist. But it is the goal to be striven for. What is known as Americanism, however, does embody certain great principles which form a distinct political system, and in a very large measure these principles are in harmony with eternal political verities. The true American citizen must know these principles. If he is a true patriot he will love them and devote his life to their maintenance.

This leads at once to another responsibility resting upon the American citizen, and that is the responsibility of service. One chief fault of which many are guilty is the fault of expecting much from the government and giving little or nothing in return. When this becomes a general habit deterioration, national decadence, and eventually national ruin, are sure to follow.

Perhaps the responsibility here contemplated can be best presented by making a study of the functions of the citizen in the matter of voting and holding office. It is generally, and rightly considered that these are among the dearest rights of the American citizen. But with all the enlightenment furnished by our educational institutions, including the pulpit and the press, there is a lamentable lack of clear thinking concerning this matter.

It seems to be the popular idea that the main thing about the ballot is that it ought to be used once on every election day, and the citizen who fails to vote is often condemned as an unfaithful citizen. Some even go so far as to advocate the passage of a law by which voting would be made compulsory, the penalty being the disfranchisement of all who fail to vote. The absurdity of this idea should be evident to all who stop to consider the multiplicity of reasons why many voters do not vote, and who are clear-headed enough to see that the voter himself is the proper judge of the validity of his reasons for declining to vote.

While the welfare of the Commonwealth may be imperilled by the failure of good citizens to use the ballot when they can advance no good reason for their failure, the real and great danger in a country like ours is the misuse of the ballot. And it is perverted to a pernicious use whenever it is employed in contravention of the great system of political truth which is known as our American system. The selfish, sectional, sectarian, ungodly, criminal use of the ballot in America will prove our ruin unless there is brought about a radical reform through the propagation of the Christian idea of citizenship.

This leads to the additional idea that the responsibilities of the citizen are responsibilities which call for daily service, which means service three hundred and sixty-five days in the year. It is a very superficial idea of citizenship which limits responsibility to election days. Citizenship is not a mere occasional privilege. Its functions are not limited to certain special times, occasions and acts. It is a state, status, condition. It is like the state of the responsible members of the family. Their relation to the family is constant and their responsibilities call for daily attention. It is like the state of the Christian in his relation to the

church. His functions as a church member are not discharged by occasional attendance upon the public ordinances, observance of the Holy Communion, and the payment of church dues, although this may seem to some a pretty high standard of Christian duty. The loyal church member will feel himself under obligation to maintain, every day in the week, the integrity of his profession, the good name and sacred principles of the church, and the high honor of Jesus Christ the Head of the Church. His heart must beat in loyal sympathy with the church of which he is a member. Otherwise he is not a loyal member.

Less than this cannot be required of the citizen. He must be trained in the knowledge of the truth that civil government is instituted by God for His glory and the welfare of humanity. He must know that civil rulers are God's ministers, are clothed with authority delegated by God Himself, and that disobedience is disobedience to God, unless the laws themselves are infractions of the Divine Law.

It is to be feared that many of our American people do not regard with sufficient seriousness the great privileges and responsibilities of citizenship. Many of them are not fully equipped for citizenship, and in reality are not qualified to vote because of their inability to rise to the moral and intellectual level required by what is known as Americanism. The governmental tests employed are very superficial and inadequate. It remains for reformers to promote the cause of good citizenship by an educational campaign that will supply the existing defect by furnishing instruction in the true principles of Christian civil government. To this end it is urged that the public schools shall devote more time and energy to the inculcation of the Christian principles of civil government.

EDITORIAL

Following a custom that prevails quite largely in the realm of journalism during the summer months, we are making something of a reduction this month and next in the amount of reading matter furnished our readers. This policy will allow more time for the usual activities of the vacation period, and, incidentally will furnish a breathing spell to the editors.

DAY OF PRAYER FOR SCHOOLS

For many reasons the Day of Prayer for Schools, the second Sabbath of September, should this year receive special attention; and we urge all pastors, leaders of thought generally, and all good citizens throughout the United States, to give it a prominent place in their activities. Special attention should be called to the controversy now raging over the use of the Bible in the public schools; the lining up of the forces for and against this custom; the introduction of measures in many state legislatures making the reading of the Bible compulsory on every school day, and the adoption of such measures in not a few states; Governor Donahey's veto of the compulsory bill adopted by the Ohio legislature and his reasons for the same; the heated controversy over the teaching of the theory of evolution in conflict with the teachings of the Bible concerning the origin of man; these and many other facts and circumstances conspire to make this an eventful day in the history of our public school system. Look out for special features and helpful suggestions next month for the proper observance of the day.

FOR THE NEW VISION

Our Dr. Robert McElroy, who recently went from Princeton to take the appointment as Harmsworth professor of American history in Oxford University, says that neither militarism availeth anything, nor pacifism, but a new vision.

Elihu Root has stated the case in another way, declaring that the world must abandon the provincial mind and come to the international mind.

But none of the great statesmen seem willing to tell the world how Fear is to be cast out, and how militarism is to be abandoned and how the new vision is to be acquired, and how the new international mind is to evolve and function.

Doubtless, many of them know, but they have not the courage of their convictions to tell. It is all summed up into one thing: The nations must come to Jesus Christ.

Discussing in learned terms metaphysical processes does not bring the world very much nearer to the peace for which the world prays. And merely urging a new vision without appealing to the Giver of visions does not seem to advance the governments very far upon the road to international harmony.

Why will not some great Christian statesmen, speaking before parliaments, or writing to the world, tell again what Lloyd George said and what Warren G. Harding said, and what has been repeated in effect by Calvin Coolidge? There is no safety for the world, no stability for its governments, no assurance of peace; until nations, as such, with their governments and their

peoples, shall come to the principles of the Prince of Peace.

That message is the one for which the world waits. It is more inspiring than all the learning of the schools, and more effective than all the worldly debates of the parliamentarians.

THE VALUE OF THE SPANK

The family secret is out. We now know why the Rockefellers have been so well disciplined and have been so successful.

According to the Associated Press, spanking has been a recognized institution in the Rockefeller family as long as the Rockefellers can trace their generations.

John D. Sr. was frequently laid across the paternal knee.

John D. Jr., now a Bible class leader and the richest man of his years in the world, also got what was coming to him from the shaving strap, the back of the hair brush or the palm of his father's masterful hand.

The Associated Press does not appear to have interviewed that former Miss Abbie Rockefeller, the most distinguished of the young generation of the Rockefellers, and therefore one is in doubt as to whether she received family chastisement for speeding her car in New York or whether the temporary suspension of the practice caused her aberration.

We do not assume that spanking in a family inevitably leads that family into the millionaire class, nor induces all to become religious leaders. But we do insist that the old-fashioned spanking had its place in the family economies; and that nothing in modern life can take its place. The new school which teaches that the child must have unlimited opportunity for self-expression and that the child has all the rights and the parents none—this new school has never been able to devise

anything which was as good for family discipline as the light, temperate, well chosen, and prayerfully administered spanking under proper circumstances.

BRILLIANCY WITHOUT LIGHT

George Bernard Shaw and Hilaire Belloc have been holding a public debate in London on religion and evolution and philosophy. These two are regarded as being among the most brilliant intellects of their time. The theatre which was opened for their discussions last June was thronged with the culture of Great Britain. The newspapers of Europe and of America gave great space to their fulminations.

We have read the verbatim reports of the debates; and we wonder what must be the quality of mind of those inquirers who go to such discussions assuming that they are to receive any enlightenment.

The most striking sentences uttered by the two speakers are quoted in literary and other journals, and there is not one suggestion of information or comfort to the human creature throughout the whole debate. Shaw's strongest expression is this: "I would quite frankly tell Mr. Bryan that what he called fundamentalism, I called infantilism in the pathological sense." We fail to see any brilliancy or any sense in the remark. It is about as pertinent to human need as it would be to call a mountain a mole hill and assume that you had devised a new system of ethics for the world.

And Hilaire Belloc's most striking remark is this:

"Whatever is coming is not what you think it is." That is about as helpful to human creatures as an old nursery ditty.

Verily, the curious world has gone after curious false gods.

And after reading the whole mess

of stuff called a most brilliant discussion, without finding in it one ray of enlightenment for humanity, we turn to the 46th verse of the 12th chapter of John and read: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

PRINCIPAL PROBLEMS IN GOD'S KINGDOM PROGRAM

God's Kingdom program embraces in its entirety the Divine purpose concerning our world. It is what it is because the world is what it is. There is a certain outstanding characteristic of the world on account of which God's Kingdom program has been given its present form. This outstanding characteristic is sin. The goal which God's program aims at is the suppression of sin with its direful consequences. The suppression of sin and the advancement of the Divine Kingdom mean the same thing.

Viewed from the standpoint of religion there is just one principal problem with which Christian people should be concerned, and that problem is the advancement of the Kingdom by overcoming sin, because sin is the one obstacle that stands in the way. In fact it is the one thing that furnishes us with a Kingdom problem. This is true whether we are seeking the welfare of individuals, of the State, of the Nation, of the world. Every religious movement, whether evangelistic, missionary, or reformatory, is a movement to advance the Divine Kingdom by overcoming sin in some of its many forms. It might well be said, therefore, that there is just one principal Kingdom problem, and that problem is sin. But since there are others closely allied with this one, some of them of almost equal importance, we have chosen to use the plural number, and to speak

of the principal problems with which God's Kingdom program proposes to grapple. These will be considered as the discussion progresses.

The first thing to be considered in dealing with this matter is the fact that God's program recognizes sin as a reality. This is so manifest that it would be an insult to the intelligence of the readers of this magazine to spend time in proving it. The materialistic science of our day, however, has little or no use for this word or any of its synonyms. We are told, in truth we are commanded by a set of self-appointed dictators, to adjust our theological doctrine of the Fall and of sin, to the present-day teachings of science, which know nothing of the lapse of an innocent race of beings into a state of sin. This modern attitude of mind is a serious obstacle in the way of seeking the application of the Divine remedy for the world's ills. Whatever department of Christian work is undertaken for the uplifting of humanity, the first thing to be done is to produce conviction of sin, and we are told that the "modern mind" denies its existence.

Our present purpose is to consider the problem of moral evil, not merely as an individual or personal matter, but as the chief, outstanding characteristic of nations and governments, which determines the character of all our Kingdom problems, and fixes the form of every Biblical Kingdom program.

But at the very outset we are met with the contention that even if sin is a reality, it is purely individual and personal. Some otherwise orthodox Christians are very emphatic in their assertions that there can be no such thing as national sin. Since the National Reform Movement assumes that nations and governments have moral character, can do right and wrong, and

may, therefore, receive rewards and punishments, one of the first things for the reformer to do is to produce conviction of the reality of national sin.

The denial of the existence of national sin is far-reaching in its implications. It implies that the human family after all is not a family, but is composed of detached individuals, who have no sort of unity or real relationship; that there is no such thing as heredity, but that each individual is what he is, regardless of what his ancestors were; that neither the nation nor the race in its entirety can be regarded as possessing distinct qualities either good or bad; that, as a consequence there never was, and could not be a Fall whereby the entire race was plunged into a state of sin and misery. In solving the great Kingdom problems, the first thing to be done is to convict the world of sin. Let the emphasis be placed on the words "*convict*," "*world*" and "*sin*."

There are three lines of argument by which this result may be reached. The first is what may be called human reason, or, in plain terms, common sense. Except when engaged in controversy with a philosophy to maintain, most people admit that nations have a distinct character of their own; and that while there is a close relationship between this and the character of the individuals of which it is composed, the two are not identical. While each individual must answer for himself to God, every social institution, and every nation, must answer for itself to God.

The second line of argument is the historical. It proceeds upon the theory that the history of the world furnishes proof that nations are treated in the providential government of God as moral beings, capable of doing right and wrong; that in the long run righteous nations are established and prosper, and that unrighteous nations

are destroyed. It sometimes appears to the eyes of superficial observers that the very reverse of this principle is true. And it is a fact that the wicked often flourish for a time. But the careful student of history never draws conclusions hastily. He makes a wide induction of facts before he formulates his findings. As he in vision sees the procession of the nations of the past, as they march down the highway of history, he inquires concerning their principles and purposes whereby they were able for a time to serve humanity. He considers how they prospered so long as they adhered to some lofty ideal. He likewise inquires into the causes of their decline and fall, and in every case he is able to discover the moral, as well as the physical, causes of declension and final ruin. He reaches the same conclusion as is reached by all students of the philosophy of history, namely, that no nation ever perishes except as the penalty for some great crime. He revises a certain expression in the poet's description of the downfall of Poland which states that "*Sarmatia fell, unwept, without a crime*." His revision reads on this wise: "*Many a Sarmatia may have fallen unwept, but none without a crime*." This version may be less poetical, but it is more truthful.

The third line of argument is the Biblical line. It is only necessary to direct attention to the prophecies uttered against the nations of the past and to call attention to the fact that in every case the specific sins for which Divine judgments fell upon them are mentioned. If any reader of these pages needs direction in finding the prophecies here referred to, the following list will be sufficient to furnish the needed proof: Isaiah, chapters 13-24 inclusive; Jeremiah, chapters 48-51 inclusive; Amos, chapters 1-2. There are many others in various parts of Scrip-

ture, but these are sufficient to prove our contention.

But these prophecies do not exhaust the Biblical argument. The historical sections are at least as decisive as these prophecies in establishing the claim that nations are prospered when they are righteous and are destroyed when they persist in wickedness. What further proof is needed to show that the great Kingdom problem is sin, and that national sins even more than the sins of mere individuals furnish the hardest task for National Reformers? One of the objects the writer is seeking to accomplish, is to demonstrate that those Old Testament records which furnish the accounts of deeds of wickedness and of direful judgments following such deeds, are given for the express purpose of showing what the great Kingdom problem is, and how difficult it is to solve it. Instead of the stories of the flood, of Sodom and Gomorrah, of Abraham and Lot, of Moses, Israel and Egypt, and many others of like character, being mere myths, or folklore, or fairy tales gotten up to amuse children, or even to point a moral, they are the authentic records of events given to teach that the all-inclusive problem for humanity is the Kingdom problem, and the outstanding characteristic of that problem is sin, not only individual, but national and race sin.

In the beginning of this article it was stated that while the problem of sin may be regarded as the one principal Kingdom problem, there are others closely related to this which are almost as important. The one that stands out most prominently is the problem of political society, including the whole doctrine of political theory and the formal organization of political society. If nations and governments are sinners it is because they are not in right relation with God and His law. This wrong relationship will show itself in the life of the nation and in the character of its

government. It will also be manifested in the writings of political philosophers.

It is a lamentable fact that no nation today sustains a right relation with God and His law. It is also a lamentable fact that many of our writers on political philosophy defend this wrong relationship, and they do it on the ground that there are many agnostics, and Jews and others who are not Christian, and who, they maintain, have the same rights in this country as we who profess the Christian faith. Here is a very difficult practical problem. How can a civil government be so framed as to express its proper relation to God, to Jesus Christ, and to the Divine Law, and at the same time not invade the rights of the classes just enumerated? This is the problem The National Reform Association is trying to solve. It is our practical Kingdom problem. We believe that it can be solved, and that this Association has the key to its solution. The solution will not please every body, but it will please God and save the country from ruin.

A PROVED SCIENCE

One of the supereilious claims of the evolutionist is that he deals with science and that religion deals with fable.

Theology is a science just as surely as chemistry is a science. And theological science is better established in the facts of human experience and in the accurate appreciation of the human intelligence than any of the doctrines of evolution.

The materialist wants us to accept today any material achievement, although its possibility may have been denied yesterday. But he objects to the acceptance of the divine supernatural. And yet the divine supernatural is the source from which comes all the materialistic achievement.

That theology is a science far more

secure in the acceptance of a reasoning finite mind than the so-called science of biology, needs no demonstration here. But we are disposed to ask the evolutionist where he gets his claim of any demonstration, and upon what kind of teaching he stands as the authoritative exposition of his so-called science? The great teachers of evolution are themselves at vital variance. Many of the most advanced investigators among evolutionary writers reject Darwinism. Levitt says: "All the facts of the cycles of the earth are against Darwinism." Thompson says: "The Darwinian theory is now rejected by the majority of biologists as absolutely inadequate." And Spencer and Haeckel disagree with Darwinism even as they do not agree with each other.

Our readers ought to be aware that most of the noise in behalf of evolution is but mere noise. Against the security of the Christian faith founded in eternal truth, which is the highest science, the evolutionists set up a jumble of unrelated and only partially proved facts and a still greater jumble of antagonistic opinions. And they call this mess the science which contravenes revealed religion; and they speak of a law like that of Tennessee, which forbids the teaching of unproved bestial assertions, as the act of bigotry which will not admit the growing mind of youth to come into contact with facts. We reiterate, theology is a science—the best established of all. We reiterate that evolution is not a science, and that its most noted advocates disagree vitally with each other concerning all its assumed hypotheses, while still calling it a science.

Finally we object to the claim by the evolutionist that he must be permitted to teach as a truth his "splendid speculations" and his "illimitable imaginings," to supersede the eternal fact and the saving faith of the Christian religion.

SELECTION BY REASON

We are glad that Mrs. Robert M. LaFollette declined to be candidate for the United States Senate to succeed her husband.

This is not because of any antagonism to the women's part in our political life. THE CHRISTIAN STATESMAN believes that the doctrine of equal political rights is intrinsically true, and in practice is beneficial to the whole nation. And some of the women who have come into public office have performed far better service than the average of men holding similar station.

But we object to the selection of women purely on the sentimental ground of their relationship to some deceased public official. That is not the right measurement to make. The woman is not entitled to political station because of her blood kinship nor her former conjugal relation to a man now gone. She must show the qualities in herself. Perhaps Mrs. LaFollette possesses all the requisite abilities; but no one had ever heard of the fact if it be a fact; and the sole apparent motive was to do honor to the memory of her husband by placing her in the position which was made vacant by his death.

We want big brained, big hearted, resolute, competent women in public office. They help to moralize. They will help to clean house. Their tendency will be to cut the gordian knot of delay. They are likely to see the principle rather than the mere policy involved in any measure of legislation, adjudication or administration.

Because we believe in the woman in public life, we hope that empty sentimentalities will not prevail in the selection of women for high office. That sort of thing will only delay the effective participation of qualified women in the government of the country.

SOME MORE SPEEDING UP

Marvel piled on marvel is the experience of the man of modern days.

Just now there comes from Italy the claim of an Italian engineer that he can transmit power by radio so that the wheels of factories shall run and the screws of ships shall turn, hundreds and thousands of miles away from the source of energy.

The illimitable change which this will work in human affairs, if the claim be substantiated, can be faintly understood by those who have listened to the radio and recognized within the walls of a home parlor the voice of a public speaker a thousand miles away without any connecting wires.

Already the scientists have passed quasi-endorsement upon the claims of engineer Midali, the Italian discoverer.

One may greet radio transmission of power as another alleviation of the toil of mankind. But in view of the boasts which are made for it one cannot look upon it as an unmixed blessing. It is said, by the enthusiasts who fully accept engineer Midali's claims, that it will help the world to speed up. That is exactly what the world does not need. If all the saved toil is merely to be given some other kind of toil in more rapid movement, where is the gain?

Already we are moving too fast. Lord Dawson of Penn, who is the personal physician of King George, says that material progress has been so rapid in the generation just past that the human organism has not been able to adapt itself. We are rushing on without proper sense of direction. We are using up too much energy merely for the sake of rapid movement without worthy object. The effect is to spread neurotic complaints and to impart a tendency to mania. So men like Lord Dawson are not likely to welcome new discoveries which merely accelerate the mad speed of the human race in civilized countries.

There is something more even than the physician finds. Our material progress has not been accompanied by an equal moral development. In all the affairs of the race pertaining solely to the physical man—the supply of food and clothing and mere creature comforts, and in ease of communication, and in the rapidity of transportation from any one spot to another; we have accomplished what our grandfathers might have called miracles. But we have not elevated the moral standard of man to any corresponding extent. Indeed, in the very devotion to material development, we have deadened some of the moral sensibilities.

That is the affliction of the race which accompanies the material blessing. We have come to worship the mechanics of progress and have lessened our reverence toward the Author of all.

A MODEL ARMY

An Oriental army without opium, without liquor, and without female camp followers. That is the army of General Feng, the Christian military leader over in China.

Wherever his army goes he takes the necessary steps to enforce sober and moral conditions upon his own soldiers and upon the villages and cities where his men are quartered.

The closest observers of Chinese matters differ with each other concerning the complexities of Chinese internal affairs. But all of them are agreed that General Feng is a sincere Christian, a noble gentleman, a patriot; and that, although he might err in judgment, his whole effort is for the blessing of his people.

He wants peace in China, and he wants China for the Chinese, and he wants the Chinese to become Christian, and to live according to Christian ideals.

Special Correspondence from Mormondom

High Offices in the Mormon Kingdom

[Information direct from Salt Lake City, Utah.]

The importance that Mormonism has assumed in the minds of politicians and financiers throughout the United States, is evinced by the deep interest shown in and the wide publicity given to the succession to high office at the Mormon court.

Out here we get back all kinds of speculations, some of them shrewd, and many of them thoroughly misinformed; but all of them giving evidence that the concerns of this kingdom are deemed vital in the social and other forces of our country.

Charles W. Penrose, First Counselor to the Mormon papal ruler, died at the advanced age of 93, after more than seventy-five years of service in his church.

There was much speculation here and elsewhere concerning his successor. Whom would the prophet Grant choose as a member of the first presidency? He reached over into the presiding bishopric and selected Charles W. Nibley, a man possessed of the shrewdest mind in the church, and also the richest man in the whole Mormon kingdom—a sugar magnate, a lumber baron and a banking prince.

As this left a vacancy in the presiding bishopric, it was thought here that the Prophet Grant might name his favorite brother, Brigham Fred Grant, to the place of presiding bishop. The fact that B. F. Grant was already loaded down with honors, offices, emoluments, etc. was not considered any bar to his taking the greater office. There are many reasons why Prophet Grant

favors this particular scion of his father's house, Brigham Fred Grant. First, he was named for Brigham Young; second, he had left the church and joined the Masons with whom he still holds high honors; third, Prophet Grant had prayed him and fasted him back into the church; and fourth, his name is Grant. But more prudent counsels prevailed—perhaps not within the mind of the prophet himself, but in the minds of others who were able to bring enough pressure to bear upon the Mormon ruler, and he selected Elder Sylvester Cannon, a graduate of the Massachusetts School of Technology, and a son of the late George Q. Cannon. The presiding bishop is assumed to minister to the temporal affairs of the church; but this is a fiction of revelation. In reality the trustee-in-trust, who is the prophet himself, runs the whole show. With former presiding bishop Charles W. Nibley now in the presidency, Prophet Grant has with him the most able financier of his community; and it is not likely that they two together will let any of the temporal authorities get away from them. Charles W. Nibley is an extraordinarily aggressive man, and he is very devout in his church; it was he who met the challenge of church critics some four or five years ago by coolly announcing that it was the business of the Mormon church to be in business. That is what is was for.

Recent events have given rise to a lot of inquiry concerning the method of succession in the Mormon church. At

the top stands the prophet, seer and revelator, and with him are two counsellors selected by himself. He may choose these from the apostolic quorum, or from any other station in the church. Next to these three, who are called the first presidency, stands the quorum of the twelve apostles, with a president of the quorum who is always the apostle who has seniority of service in the quorum. Every president of the Mormon church has risen from this place of president of the quorum—by virtue of his holding that particular office upon the death of his predecessor—since the first Mormon prophet, Joseph Smith, was killed at Carthage jail, Illinois, and was succeeded by the much abler Brigham Young.

At the present time Rudger Clawson is the president of the quorum of apostles; and next to him comes Reed Smoot, the apostle senator. If Rudger Clawson shall outlive Grant, unless the precedent of entire Mormon history shall be changed, Rudger Clawson will succeed to the presidency. But Clawson's health is not good, and the possibility is that Apostle Reed Smoot will be in the position of president of the quorum by the time Grant passes away.

As Apostle Smoot already has announced his candidacy for a fifth term in the United States Senate, it may be that he will be holder of the two positions at one time—president of his church, prophet, seer and revelator to all the world, and chairman of the Senate Committee on Finance. If this shall occur, it will be marked as a fulfillment of Mormon prophecy through half a century; for all the prophets of this polygamous institution have predicted that the day would come when they would run the government as a subsidiary to their kingdom of God on earth, namely, the Mormon church.

Out here it is assumed that the re-

cent changes may make for harmony at the Mormon court. Apostle Penrose was something of a firebrand, even in his old age. He was a Democrat and he was particularly critical of Apostle Smoot. With his passing the last political opponent of Smoot in the hierarchy has vanished. Then, too, the placing of Charles W. Nibley in the first presidency is supposed to still the old controversy between Prophet Grant and Bishop Nibley. They were rival financiers. That is, Nibley was financier and Grant was rival. Nibley has been successful for thirty years, and Grant not entirely so except as the church finances have backed his enterprises. With the two of them in the first presidency and A. W. Ivins—a cousin of Prophet Grant—as the other member, and himself a very able business man; the golden age of finance in the profaned name of the Almighty is assumed now to be ushered in.

Occasionally people say to me that the Mormon church is merely following the trend of the age and ought not to come under any more criticism than the steel trust or any other great organization which meets the needs of the day. And such an attitude of mind shows how far the Mormon church has gone to smother all real understanding of its pretensions and its violations of its own declared principles. The Mormon church was established originally—so it claimed—to prepare immediately for the second coming of our Lord; to bring the pure and simple gospel, freed from all man-made dogma; and to establish social justice and equality amongst mankind, in order that He might find a fit people prepared for His reappearance. And this is the institution which is the most sordid of commercial trusts, and the chief of the political machines and the most arrogant of the social tyrants in the country.

CURRENT NOTES AND OPINION

WHAT PEOPLE READ

The Independent for June 20 publishes an article by Frank R. Kent, which contains some startling statements about the kind of reading which he finds to be most popular at the present time. He has recently made a trip across the country and back again with the idea of trying to discover what, if anything, is in the mind of the people. Judging from the report he presents of the discoveries he made, there is a great deal in the minds of many that ought not to be there, and he fears that not much can be done to remove it. Mr. Kent was at one time the Washington correspondent of the "*Baltimore Sun*," and has the reputation of being a very shrewd observer. It is worth while to give heed to his report concerning the growth of corrupt and corrupting publications during the past few years. We quote the most startling of the many startling statements presented in his article. What may be regarded as the main proposition of his discussion is the following: "The truly extraordinary extent to which the country is drenched with smut by the steadily increasing stream of pornographic periodicals and dirty fiction magazines." Proceeding to prove this proposition he says:

"The plain truth is that in the matter of literary lewdness we have taken the lead away from the French. It used to be that Paris held the palm for this sort of thing. Americans in the French capital were accustomed to marvel that a civilized nation should openly permit the sale of such filth, and it was taken to indicate that the French, as a whole, were essentially a dirty-

minded people. Men used to smuggle home these Paris periodicals and stealthily pass them around among their friends.

But they do not have to do that now. They can get here in the "old home town" not only more such publications but dirtier, both as to art and as to reading matter. And not only have we produced a great smut crop of a coarseness peculiarly our own, but the more obscene of the French papers have now been translated into English and appear on the news stands along with the originals. In the small towns where they are seen in the greatest profusion, they make an imposing array. When you stop to analyze, scrutinize, and check up, there is here presented more reason for apprehension as to the future than any other single symptom in America today.

There isn't anything sudden about this prolific pornographic flood. It is a gradual growth covering a period of five years. Some of the less lewd of the publications are even older than that. It is, however, in the last twenty-four months that the real spread has occurred, and, while the existence of this sort of thing has been casually noted, I am certain the multiplicity of the periodicals which frankly and with a surpassing vulgarity cater to the sexual appetite has not been generally grasped. It really is the most sensational development in the publishing business in years and is nationally significant in so many ways that it ought to be generally noted and understood. The place to fully appreciate its proportions is in the smaller cities and towns with populations ranging from 20,000 up to 100,000—towns, for instance, like Fair-

mont, West Virginia, where one news dealer sells 2,200 copies of every issue of a single monthly exclusively devoted to stories of sex experiences and the nude in art; or like Steubenville, Ohio, where out of 110 periodicals on sale in a single store, 60 were either out and out of a prurient type or bordered on the libidinous line. For reasons not possible to go into here, people in the smaller towns are more avid readers of magazines, good and bad, than in the large cities. It ought not, however, to be thought that these pornographic periodicals are not devoured with almost as much eagerness in the larger cities. They are, but they are not as conspicuously grouped or so prolifically displayed as in the smaller places.

They carry no advertisements and go to the dealers by express, not by mail. If you want to know whether these things are widely read, all you have to do is check up with any intelligent news dealer in any city, big or little, in any part of the country. The candid ones will not hesitate to tell you not only that the demand for this sexual literature is enormous, but that there is no such thing as oversatisfying it. Those who buy one of these periodicals will buy every similar one on sight. The more you feed it the keener it gets. That is why there is a constantly increasing number of these things. There have been eighteen new ones in the past three months. As fast as one lewd venture is launched and successfully established, a little twin brother, under a different name and in a dress of a different color, is sent out and is equally successful with the same clientele.

In New York and elsewhere there has been considerable commotion over some of the allegedly immoral plays of the year. From time to time, too, there is an outcry against some especially salacious novel. Except, however, in a spasmodic and entirely futile form, such as the recent gesture by the

district attorney in Washington, a sermon in Canton, a councilmanic ordinance in Santa Barbara, there has been no public protest and very little comment on what is unquestionably a far more serious situation from the standpoint of the moralists than the worst plays and the most outspoken books—if only for the reason that vastly more people are touched by it. It seems incredible that more general attention should not have been centered on this great bumper American smut crop of the last two years—at least by those who professionally concern themselves about the morals of the people. Certainly, a more fruitful field for a moral crusade would be hard to conceive.

Perhaps nothing can be done about it. Perhaps, any crusade against the pornographic periodicals would result similarly to the crusades against the lewd books and the libidinous plays—namely, by greatly increasing their sale and popularity. Efforts at censorship are nearly always futile, often worse. The psychologists point out that the sexual impulse is one of the strongest of the primal instincts in human beings. Along with fear and acquisitiveness, it is inherent in the human system. This flood of sexual literature caters to a passion impossible to wholly curb or control.

The publication of these periodicals ought to render reflective any student of public affairs. It ought to suggest to those who think ahead and clearly that here is a greater menace to the future than any socialistic, communistic, or Bolshevistic propaganda that can be devised. Here is something real about which to see red.

In closing his startling presentation of the facts as he found them Mr. Kent says: "One of the worst things that can conceivably be said about a nation is that its people are steeped in dirty literature. If, for another year or so,

this phenomenal spread in pornography is continued here unchecked, it will be possible truthfully to say so about this nation. That is a rash assertion to make, and it will probably be resented and denied by those who have not taken the time and trouble to find out and face the facts. It is, however, true just the same, and it is further the fact that this phase of American life is the most striking and impressive to be found in any survey of the country today."

The National Reform Association is expected by some people who are not well acquainted with its origin and purpose, to go into the business of suppressing evils of the sort here exposed, but ours is a mission of a different nature. It does seem remarkable that in spite of the existence of several associations whose main purpose is to look after the enactment and enforcement of laws against such evils they are now increasing so rapidly.

Those of us who know something of the struggles of denominational, reformatory, and high class intellectual journals to keep up their circulation and maintain an existence, will doubtless have many serious thoughts concerning this matter. They will perhaps inquire whether the increase in the circulation of the trash above described has any bearing on the decrease in the circulation of the better class of publications.

There are many practical lessons which Christian people should learn from the above presentation of facts. While using all the influence they can command to suppress salacious publications they should strive more zealously to increase the circulation of religious and reformatory publications.

Another pathetic little feature of every-day life is an interurban railway company hopefully waiting for the reaction against automobiles to set in.

—*Ohio State Journal*

THE WISDOM OF THE DECALOGUE

The July issue of "*Success*," a monthly journal with the sub-title "*The Human Magazine*," contains an article by the editor, Walter Hoff Seely, entitled "*Thou Shalt not*;" which deals in a critical manner with the negative features of the Decalogue. Judging from the manner in which this article is advertised it seems that it is regarded as almost equivalent to a new revelation. In fact it is actually considered an improvement on the law of Moses because the author takes the ground that law should be positive instead of negative; should command the performance of positive acts instead of forbidding the commission of sin; and, instead of condemning heresy should content itself with the command to love God and our neighbors.

A few quotations will make clear the mental and spiritual attitude of the writer. He says, "Under the old conception of Deity the expression of authority and threats of penalty naturally found place in our religious and moral codes. But even under these conditions, the affirmative members of the Decalogue were the only ones which achieved success, and the advancement which has brought us to our present-day realizations has come under the influence of the affirmative spirit of the Sermon on the Mount rather than the dogmatic negation of the Mosaic law."

Proceeding in this strain the writer says: "The negative command is a failure. It can be nothing more. Idolatry is being swept out of our life and thought in the world today not by the stern '*Thou shalt not*,' but by the invitation to worship a loving God whom all can understand, a God embraced in the thought of kindness, fellowship of man and true fatherhood."

With reference to the law forbid-

ding profane swearing he says, "One would rationally suppose after a day's journey through city streets and country lanes, in social halls and business conferences, that all people were in rebellion against that dictum. As a matter of fact, the victory is being won for clean thinking and speaking by the same process which is curing idolatry by the finer and truer conception of God, who may be worshipped only as the very Spirit of Truth." In a similar manner he goes through the rest of the Decalogue in his endeavor to show that negative commands always fail to secure obedience. To enforce his argument he states that the only positive commands in the entire Decalogue are the Fourth and Fifth, and that these are the only ones that "have become ingrained into the social order of the world."

The question might be asked in passing whether the commands to keep the Sabbath and to honor those in authority over us in the home and elsewhere are better observed than any of the others. Sabbath breaking seems to be as prevalent as profanity, and disobedience to parental authority is one of the most prevalent of present day evils, and is the beginning of thousands of criminal careers.

The author undertakes to tell why human nature revolts against negative commands. He says, "There is a militant spirit of rebellion stirred in the human breast when a written or spoken '*Thou shalt not,*' smites one's senses." "Old Adam immediately stands on his rights as a citizen of Eden and grabs the apple. Even threatened penalties are of little or no avail."

As already indicated this article was heralded by the magazine in which it appeared as the revelation of a mystery rather new in the realm of thought. That it was written in the interest of a false theory of morality and religion is evident.

The erroneous character of the entire theory is apparent to every thoughtful mind when its bearing on civil law is considered. The writer says, "Nevertheless legislation has continued in the way of negation, with ineffective efforts at enforcement, impotency and disrepute following." But in what other way, we may ask, can legislation proceed than by way of negation? Can the State command and enforce positive action in the way of moral obligation? One of the great attainments of our modern systems of jurisprudence is the absence of the burdensome positive commands of former days. The prohibitions of the law are intended to set the boundaries beyond which we may not pass, while we are left free to perform positive duties in the way best calculated to promote human interests.

While it is true that prohibitions do often arouse the spirit of antagonism and defiance, they are not the cause of the existence of that spirit. It was there before, and the prohibitions have only given occasion for its outbreak. In this it really serves a good purpose. It helps to show how perverse fallen human nature really is, and to reveal the nature and extent of the task to be performed in making upright men and women of us. It is the best possible test of human nature as it really is.

Some of us are still of the belief that the law as given by Moses came from God, and is not submitted to us for amendment. We are quite sure that since it has stood the test for many centuries, it is rather late in the day to propose improvements. If the law were merely negative in spirit as well as in form, it might be regarded as defective, because religion, morality, and good citizenship, do not consist merely in abstaining from heresy and immorality. But no Biblical expositor,

so far as known to the writer, has ever regarded the law as nothing more than a list of things not to be done. And Jesus Christ has given us a number of illustrations to guide us in the interpretation of the law. We read of a certain lawyer who tempted Jesus with the question, "Which is the great commandment in the law?" And Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:35-40). Jesus here gives the key to be used in the interpretation, not only of the Decalogue, but also of all moral and religious precepts. If the writer whose article is now under review had spent an hour in the study of the Decalogue in the light of these words of our Lord he would have written a very different article. Christ shows that the entire Decalogue is positive and its supreme injunction is love.

A few Biblical passages in which the positive and negative sides of duty are presented together, will throw light on the matter under review. "Depart from evil, and do good." (Psalm 34:14). "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." (Isaiah 1:16, 17). "Depart from evil and do good." (Psalm 37:14, 27). "Fear the Lord and depart from evil." (Proverbs 3:7). This list might be increased indefinitely.

One of the marvelous things about the article under review is the fact that it advocates love as the supreme duty of man in a manner that seems to set it forth as a new discovery. Let the author speak for himself. "Today, the revelation of Truth, the discarding of dogma, the simplification of worship,

the nullification of autocratic ecclesiastical legislation—are all bringing to pass the fulfillment of these commands, not because they are shouted from the clouded heights to which no man can venture, but because a common solvent has been found, the solvent of love—love for God and love for one's neighbor." One cannot but wonder whether the writer of this sentence has ever read the oft-repeated Biblical statement that love has from the first been presented by Divine authority as the very essence of the law. Jesus Christ has already been quoted as setting forth this idea. Paul declares that love is the fulfilling of the law. (Romans 13:10). In giving a summary statement of the requirements of the law, God authorized Moses to use the following words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." (Deuteronomy 6:5). To this is to be added the words of Leviticus 19:18, "Thou shalt love thy neighbor as thyself."

Lest our criticism may seem to be lacking in the very element here under consideration, we hasten to remark that it is because of our love for truth and righteousness, for the honor of God and the souls of men, for Jesus Christ whose teachings and example should control in all our thoughts, words and deeds, that this review is written. What we depreciate is, the assumption that the old law is chiefly negative, whereas the whole tenor of Scripture shows that every prohibition is in essence a positive requirement; the claim that the idea that love as the inspiring principle in life is a new discovery, whereas it is as old as the law of Moses; and the objection to dogma as a harmful invention imposed by mistaken men upon the Church, whereas it is the result of human effort to formulate the truths of God Himself.

MEASURING STRENGTH FOR PEACE

BY GEORGE S. DOBSON

I find among my acquaintances a considerable misapprehension concerning the so-called national defense army of the United States, and the purpose for which we institute a Defense Day.

Under the statute of Congress, the nation's defense forces consist of the regular army, the national guard, and the organized reserve.

And behind such a force is the organized industry and transportation facilities of the whole country on land and sea and in the air.

To know the quantity and quality of our man power, and to know our resources, is not necessarily to provoke a war spirit. On the contrary, I think there has been a growing disposition of late to look upon Defense Day as a peace day. A strong man sometimes can enforce peace for himself and his habitation, even in a quarreling neighborhood, where a weak man would be dragged into the strife. We are the strong man of the nations. And it is well to know our strength without our having any temptation to misuse it. The war department issued a specific program for the day; and in the main that program was followed throughout the whole nation on July 4th, 1925. Perhaps others were thrilled, as I, by the patriotic demonstration; and perhaps others like myself felt not one throb of war ardor—but rather felt the security and peace for which the great day is a partial preparation.

We marched ten millions of people in the parades of that day. We all pledged anew our allegiance to the flag. We all joined in prayer for national welfare. And I am quite sure that the commitment of the heart of this nation was to the Prince of Peace.

Following the day, I understand the war department is making careful tabu-

lation of the strength of the United States in man power, in industrial capacity, and in transportation. It is an aid to peaceful development to know all these things; the strength will never be used in aggressive war; and it may be a preserving power in case of threat from any other nation.

If all our capacities could have been mobilized in early 1917, as they are mobilized by this peace program of the war department, demonstrated on July 4, 1925; it would have been a mighty aid to the peace of the world—and it would have saved billions of money and tens of thousands of lives for our own country.

Much, too much, has been made about the alleged drinking in High Schools. How much of it is wet propaganda, we can only imagine. Professor Gilbert J. Raynor, Principal of the Alexander Hamilton High School of Brooklyn, N. Y., says a straw vote in the Senior Class of 234 young men on modifying the Volstead Act, showed 229 against and 5 for its amendment. Had it been the other way about, the vote would have been published, but the newspaper that instigated the poll said nothing.

—*The Presbyterian Banner*

FRECKLES

Now is the Time to Get Rid of These
Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

AT THE BIG DESK

RATES—Payable in advance, \$2.00 the year. In Canada and other countries \$2.25. Single copies 20 cents. Club rates on application.

REMITTANCES—Should be made by check, draft or money order payable to **THE CHRISTIAN STATESMAN**, and mailed to Room 401, Publication Bldg., Pittsburgh, Pa. Receipt will be sent if two-cent stamp is enclosed with remittance.

EXPIRATIONS—The time of expiration is given each month on the wrapper. Special notice will be sent in advance. Please notify us soon after receipt of last copy if you wish discontinuance.

RENEWALS—Please specify "renewal" and write name as it appears on the label. If payment is not received in due time we shall not feel warranted in continuing. Please be prompt.

CHANGE OF ADDRESS—Change of address or notice for discontinuance should reach us by the first of the month. Do not fail to give both old and new address. Acknowledgment will be made by change of address on the wrapper.

OUR NEXT ISSUE

A Special Education Number

The Bible in the Public Schools

You will be particularly interested in this issue.

The issue will concern itself with the duty laid upon the nation by God to teach all its citizens the truths of God's Word with reference to national righteousness.

Be sure to read the next issue. If your subscription is expiring, be sure to send in your renewal that you may not fail to receive the magazine.

In Quantities

A large proportion of our subscribers have been accustomed to ordering *extra copies* of the *educational issue*, for the purpose of distributing among friends interested or who should become interested.

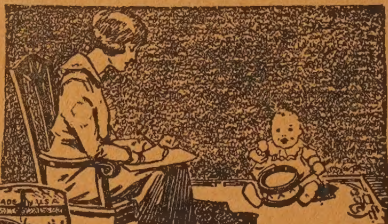
We are making a *special rate* of \$1 for 10 copies. The *regular price* is 20 cents each. We will send these as a whole to you or mail from our office upon receipt of names and addresses.

If you are interested in the spreading of the message of **THE CHRISTIAN STATESMAN**, send us \$1 on this proposition.

We will send to churches in quantities of 100 at the rate of \$7.50.

THE CHRISTIAN STATESMAN

209 Ninth St., Pittsburgh, Pa.



A Grateful Mother writes:

Galveston, Texas,
March 12, 1920.



Anglo-American Drug Co.,
New York, N. Y.

Dear Friends:

I want to tell you, as well as thank you, for what your preparation has done for my baby. He was a little, cross, crying baby, awfully constipated all the time, when I started to give it to him. But now he is a big, fat baby, and I cannot speak too highly of your preparation.

I know there is nothing that can come up to Mrs. Winslow's Syrup for a baby and I feel that it was a God-sent blessing to me. I will tell any mother what it has done for my baby.

With all good wishes to you and your preparation,

Respectfully,
(Name on request)

Diarrhoea, colic, flatulency and teething troubles are relieved by this safe, pleasant preparation. Non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Open formula on every label. At All Druggists.

ANGLO-AMERICAN DRUG CO., 215-217 Fulton Street, New York

General Selling Agents:

Harold F. Ritchie & Co., Inc., New York, Toronto, London, Sydney

THOS. E. BOORDE

Norfolk, Virginia,

An EVANGELIST with
especial emphasis on

CHRISTIAN CITIZENSHIP

Pastor Baptist Church

Virginia Beach, Va.

WANTED

Well accredited men and women of ability and character to represent a high class national Christian institution. Fine remuneration. Permanent if satisfactory.—Schenley 3135-R.

Dr. A. Edwin Burrows,

243 Meyran Ave., Pittsburgh, Pa.



The Man of the Hour

Is the right man, who is in the right place and does the right thing at the right time. If you are the right man, you can qualify, by taking an agency for the sale of our Monuments, and calling on the living relatives right now. Your profits will be large. Send in the coupon today.

Coggins Marble Company.

26 Main St., Canton, Ga.

I am the right man. Please send me the right information.

Name.....

P. O.....